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Westtown, Group IV

PART ONE

MR. NYLAND: We often make such a mistake when we talk about Work, that we think Work is something quite separate from ordinary life. One has to live one's life on earth, whatever the commandments are, whatever the rules are of the game, whatever the requirements are to satisfy what is Earth with ourselves, whatever it is that we in ourselves consider our own Earth, also that has to be satisfied. You have to learn how to satisfy it; that is not to give it too much and not to give it too little. You have to learn how to live, really, and to be able to find our way in this terrible situation in which we sometimes are completely -- as the word is 'uber donnert/' -- that is as if one is threatened by a thunderstorm. That is that one is then, at such a time, completely at a loss and (does) not know, of course, which way to turn, and that all turns are about the same because they lead to nothing.

The emptiness that can take place, and is every once in awhile taking place in a person is still his life. And then when we talk about Work, and we say Work ought to be able to give me something because I believe that Work is an idea which, of course, in its nature and also in its particular principle, will take me away from this Earth, particularly when I say "I don't like it, and I don't want to suffer, and I will take this and that only upon payment of something else," so that one gets every once in awhile an attitude that if I only Work, I deserve something else because I Work. That is, of course, quite wrong. You don't deserve even your ordinary life. You have to live it because you happen to be here, whatever it is that makes you realize that life in you has to be protected, and it may be exactly the reason why you want to continue to live every once in awhile when you have that kind of a thought. And it may be that there are times when you see that there is Life in you, and it is then threatened, or it doesn't come out enough or there are certain ways which are already routine and are so familiar to you that life becomes repetitious and after some time ~~continuous~~ monotonous, that then one doesn't know what to do with that, and then one doesn't know what to do with that, and then you feel that if you only could Work on yourself, and if you only then could build something that could contain Life even after your body might die, that then you are entitled to that; and that almost one would say that if I Work I deserve credit.

That's why I say, "Don't keep it separate." It is always in your life as it is on Earth and it has to be lived. Work, that is the way one can look at oneself to become more and more impartial, to have more and more freedom because we are bound. We surely are bound by the body as it is. There is no way of separating one's Life from one's body even if you assume that there is a feeling and there is a mind. You would love to have a mind all by itself, not to be bothered by the body at all, but just that it would continue to exist, as if in a little room, only a mind, keeping on thinking and enjoying itself, and of course accumulating more and more facts, and the facts have to be stored away, and after some time there wouldn't be any room anymore in the little skull, and you would have to expand it. Or, the other way, of course, would be that that what you then know could be used and perhaps even applied, and if applied, it would empty your brain.

Every once in awhile one thinks very strange stories about oneself, how it ought to be and the prescription that one wants to give that; it is--it is as if one says, 'Here, God, you take it now because I've thought enough about it and I know exactly what I ought to do, and all You have to tell me (is) that you agree, and then we can go ahead.' That we substitute many times certain things which are on the outside world and fill ourselves with it in order to have something that we call 'stability,' or that it is really like

trying to find peace and an equilibrium and then the next wind that comes along takes it away, or at least we start to wobble a little bit and not as much sure of that what we have is actually right, and then when we start to doubt it, that it becomes a little difficult because which way will we turn? Everywhere we turn it remains a world of unconsciousness, that is, subjectivity is always there, you cannot get away from it. And whichever way you would wish, that is if you can say, 'I want to go somewhere else where there are spirits, where they can live I ought to be able to live.' How can I live there when I still have this body to take care of, and how can I prepare in case the body dies, that there is something then that could take my life as form or Life-force and continue and then become spiritual, not to plague people and not to tell them what they ought to do, and not to become a ( ) but to have something that really becomes for a person an organic quality, which is carried on through his lifetime trying to prepare for that what may come and will come in time, his own death, that then his Life is not going to die.

That, of course, could be a tremendously good aim for a person because that would satisfy a great deal, because if he is attached to his life, which he is, of course, on Earth, he is attached because he identifies with it, and it is difficult even to become free from one's life as such. You may be able to become free from your body but not from

your life, and you want to hold on to it, and you want to protect it and keep it, and when you Work, and when you also in ordinary life Work, and when you--when you become, subjectivily--subjectively speaking, something that is a little bit more worthwhile or that commands respect in the eyes of other people, or that even gives for yourself a certain self-respect, without being vain about it, still having the knowledge that you have done something, and because of that you are entitled - let's call it a certain degree, that you are Man Number so-and-so as compared to someone else who is a little lower and perhaps aspiring still to someone who is a little higher, but that the whole world is a sea of Co--Subjectivity, and that wherever we look and wherever we sail, whichever way we grow, whatever it is that we are engaged in and try to change it, we change it constantly into new and different aspects of a subjective world, as long as the body exists, and that is why when as long as we are in this life that we know, and not knowing what the life there might be, and perhaps we might know sometimes by insight or like a flash of knowledge which then perhaps intuitively gives us a belief or even that by means of certain experiences one must come to the conclusion that life on Earth is not everything and that there ought to be much more to it, that even if one says scientifically, 'I want to make sure that that what I know is the truth,' that really in a scientific sense a man can understand Objectivity, not when he is Hasnamussian, because that is

linked up with his own interpretations of phenomena, and even if he tries to go beyond that and say there are certain laws and that of course becomes axiomatic, there are very few axioms really, and the rest are all only working hypotheses which are based on a person wanting to behave in a certain way and rationalizing about his behavior. But when a scientist looks at facts, and he tries to uncover the truth, he has to become Objective, and Objective in this sense means that he has to become free from his personal interpretation. He may have all kind of theories, why a fact ought to be this or that and also describe it and also if he is, let's say synthesizing certain things, that he can prescribe beforehand what kind of properties (it) will have but when it doesn't have that, when it is something different and it turns out that he really has not understood everything and that then a fact appears which is new to him but does not fit into his theory, he can say, 'Well yes, tomorrow maybe I will be able to find it, not today as yet.' If I constantly try to seek for the origin of life, and I am biologist, and I really become interested in the origin and what it is and hope that some day I will have a couple of cells which will give me a certain kind of protoplasm which then has a life-force in it and starts to grow, of course I can have that belief, but the question is that on the roads towards that I will meet many so-called 'facts' which I will have to interpret because I have a theory and in order to maintain the theory, I have to

endow that what I meet with certain properties; and then when they are not the properties which appear to be by, you might say, analysis, that I think that they ought to be different and they are not, I am faced with a tremendous difficult problem: I try to make that what I am seeing and observe fit into a theory, and then, of course, I become dishonest. But I also am subjective because I wish then that that kind of a theory already will be sufficient to explain the facts and that theory I call then my working hypothesis. It is not the truth, and it is sometimes very far removed from it. When it could become axiomatic, it means that everybody would agree, and that is really an Objective property. When there is a fact that I can describe, and I can also say it can be made as a substance if you follow this rule and that rule, and I prescribe exactly the rules of temperature, pressure, whatever it is that has to be added one after the other, and then in certain proportions, then there is a new substance that is formed, if you only follow the rules then it will be there, that, you see, would give this prescription which could become acceptable to everybody, and that such a scientist could be Objective about the results he has obtained because (at?) each person could agree. Objectivity is born when there is no disagreement anymore among man, when they all think and feel and see alike, when a fact is a fact for everybody in the same way, when there is no personal interpretation, when there is a substance with a melting point of such and such

which, of course, everybody can check up on when he has the same kind of apparatus. But it is terrible when the expectations in the theory of a scientist would indicate a melting point just a little bit higher than what he gets from his experiment, and his Objectivity is to admit that his theory is not right. That is an Objective fact. An Objective fact means I have no interpretations. I am also free from my theory. I let a fact stand as it is, by itself and like it or not, even the liking does not enter.

What is the problem with ourselves because not all of us are scientists or scientifically inclined. The difficulty between the acceptance for oneself as an Objective fact is really that there is constantly a difference of opinion between my mind and my feeling, and I can theorize about that, that if I could agree with my mind in the same way as with a feeling, and there would be a unity between the two, then that fact could become Objective for me. Of course, it happens very seldom, but if it does happen in the unity of those two so-called 'centers', that what is the result in an activity also then belongs to the other two because the activity of the physical body, now being guided by both feeling and mind, which are now united in one aim, the third, is my physical body, becomes a tri-unity of a man, and then a man totally, as an entity of that kind, becomes an Objective Entity because there is no disagreement in him.

This is really the balance a person wants to look for when he tries to live his life in ordinary existence. And it

is the ordinary existence that the man will enable in that life, in our life, to introduce at any one time one can or thinks or feels or wants to, has an honest wish then to be able to look at life Objectively, without changing life, without criticizing it even or sometimes cursing it, without wanting to have it changed because I suffer, that constantly the attitude that one should have as a human being is towards this what is outside life always the uniformity of one's own entity. That is if within one there is that kind of solidity, and sometimes we call it 'an essential quality' although that is also and still subject to certain changes, but when there is something that could be discovered within oneself which always would be the same wherever it is and goes and under whatever conditions, regardless of the fact that it may be covered up, that I still could be aware of the existence of it, that would be the solution for myself because that would be the place that I consider good enough for my Life to continue to live in.

That is saying it now the other way around because this way Magnetic Center is defined as a place in which there is no change, and that for me the change begins with the ordinary organs which are available to me, which are my mind, of course, and my feelings, and that I have to find a certain way by which the facts of myself as my existence become acceptable to me at any one time and under any kind of condition, to see them as they are without wishing to change, without liking

or disliking, without even defining them, what they are. You see, this is Work now because this means that if one is -- is able to do this, then there is an introduction of Objectivity in my subjective world, and the characteristic is the unity of the three centers. This is saying it a little differently from if God is a tri-unity, then that what I wish to become is in the image of that kind of symbol, and if there were a certain way by which it could be reached, I would call that the existence of Heaven within myself, and then definitely if that problem as a fundamental problem would be solved, and if there is a way to reach it, then then (?) the different aspects of ordinary life will be looked at from an entirely different standpoint, and that even certain questions which now must remain hypothetical then could become axiomatic for me.

This is really the aim, but one can never forget ordinary life existing, constantly, in all kind of forms, never stopping, because it is dependent on your life in yourself and your breathing and your blood circulation and everything that makes up the physiology of yourself. When that remains, and it is fed sufficiently to keep it in existence, subjective world always remains, and that within and at the time when even unconsciousness exists, there should be introduced something that will give Objectivity to myself. It is not that I'm taking away anything from my subjective world. As a matter of fact, I will accept much more the world as it is, without criticizing it, without wishing it to be different,

but in accepting it, I will have a foothold for myself from which I then could operate and that I call within myself 'my own Objectivity.' That is, you might say then religiously, 'in the image of God,' as if then I am what I ought to become and that for the time being I Work as if it exists, and with that imaginary existence, I now act using that as a working hypothesis in order to make from it afterwards an axiomatic existence of Absolute fact.

Think about your daily life, how necessary it is. Don't keep Work away, as if it is going to church. That what one needs is in the midst of activity to realize that what is beyond all action. Then one will know that I do not do damage to that what has been laid on me and for which I will take a responsibility, but at the same time there is a certain interest which has to do with the possibility of an existence and the usage of life in a different way, this time pointing towards Infinity, instead of the finite core which always will die.

I hope you can think about it every once in awhile, when you can come to yourself, when you could be quiet, and when you really, in the right sense of the word, wish to meditate about the aim, the purpose and the reason for your own existence. We drink to that kind of concept.

PART TWO

MR. NYLAND: When there is such a closeness between ordinary life and Work on oneself, the closeness is, of course, then,

the subjectivity being merged with Objectivity. In the beginning those two concepts are antagonistic. They are--one is the negation of the other. One has to learn how to mix them. The mixing depends on one's wish. The more there is within oneself a wish to--for adventure, to find out what is meant by Objective Consciousness or Conscience, to give it simply these terms, what is meant by growing instead of standing still, what is meant by a dynamic quality instead of becoming more and more static. The whole point is really what is meant by Life instead of death because Life may be, in the beginning, a preparation for Life existing in this body on this Earth with all enthusiasms connected with it. Gradually it shifts a little and then it becomes a gradual acceptance of that what one is, an adaptation of oneself to conditions and gradually subjectivity simply remains the sole factor because although in the beginning there was a realization of something within oneself as an inner life or wish or continued essential existence to be free from all the different conglommerations of the outside world and not to be undone or overwhelmed by that what takes place in the outside world, you see, one swims in that water. And every once in awhile there is the possibility of something like a life-buoy being thrown at you. Can one see it really that way? Is it really a saving of one's life? Because about that you have to be very clear. The satisfaction of living one's life on Earth can be very lovely for a person, and sometimes it isn't really necessary, that is, it is not necessary that he wakes

up to the fact even that he exists because he has his memory which brings back every time, when he recalls it, the existence of himself. So I know, whenever my mind is still functioning, that I have existed. Why should I wish to have that fact recorded at the time when it happens, this question of instantaneousness or simultaneity. Why is it necessary that I sometimes consider it so necessary to get the Truth when a little bit of truth or truth a little bit mixed can be understood by most people because all of us are in that same way a little bit hypocritical, not entirely saying everything that we know and sometimes embellishing a little bit what we have experienced, and that is taken for granted. Ordinary life makes it really very easy for one because what you in the end really don't want you can exclude. If there are things that hurt you, you get out of the way. You don't keep on suffering all the time if there is something that could be removed that would alleviate your suffering. The whole idea of making things easier, of following the line of least resistance, is that people need not suffer too much. And aside from the fact if suffering is good or not good, it certainly is not a question if this kind of a suffering is good for what because if I have an idea of what it is good for, I must definitely know that either it relates to the conditions which I find on Earth and to which I can adapt myself or that it is something that I consider as continued growth. Now that is an entirely different kind of viewpoint because I can be quite satisfied and live my life and don't

(not) do very much more about it than just maintain it, and be very careful; of course, I remain interested and do this and that and so forth and read and I can fill my mind with lots of beautiful things, and when it comes down to it, and I can relate it, and I'm good for that!

But the accent is a little different, isn't it, when one talks about one's inner life. It's exactly that inner life that is never discussed. Inner life really is one's private life. Inner life really is a relationship between something of oneself and one's Conscience. It is a law unto itself. It is not a law to be judged by people of the outside world because it is not their business; it is my own. And if I say Conscience, who gives me my Conscience? And that if it is a Conscience, if that is really what I'm after, if I have a feeling or a belief that if I only have a Conscience and my Conscience is in equilibrium, that is, when it does not make too much noise for me, that it leaves me alone, when it is in that kind of equilibrium, not at all dead, fully alive, but having no fault to find with me, then I say I'm very happy with this, but I cannot explain it because that what makes my Conscience behave the way it does depends on my experience and I cannot explain an experience. I can describe it. I can go through all kind of descriptions of a manifestation which for me represented an experience. But an experience is within me, and when I try to put it even in words, I have a hard time finding proper words, because words, of course, are limited in their subjectivity. If I had a language to be able to express it, which was not dependent on words and

not dependent even on my mind, if there was something that is within me and that I could communicate, and how often do I wish to communicate, and I'm honest because there is something that is beautiful that I feel, and I would like to show that to someone else because I'm gregarious enough; I live with people, and I have to have some kind of an expression; when that feeling is within me, I want to say it sometimes. And I choose words very, very carefully in order to indicate not only the clarity but also, you might say, the tenderness with which I keep such feelings, and talking about my Conscience is not easy, to open it up to someone else, because one has such a fear that the other is not in the proper state and cannot understand you.

You see why is it right that one prays to God? Because you can endow God constantly with that what is comprehension so that exactly because He doesn't tell you and you don't hear it, you do not know if it is accepted; you don't even know if God criticizes you. That is the wonderful thing of a private life; there is no one who stands over you and judges you, there is no one who corrects in some way or other or tells you, 'You should not have done this or that.' Very often in your own inner life, your own privacy, you may see certain things that you believe were not entirely right. But <u>you</u> remain the judge and you mete out any kind of punishment for yourself, and you don't tell that to someone else because he won't understand, and you have fear because you may not be, for yourself with that kind of a knowledge, but you would like to appear for someone else.

And this is really the greatest difficulty, that we are laboring under because we want to have a relationship of oneself towards a higher form of being or Life. One wants Life for oneself to become manifest. One wants to live on a certain level where people could appreciate it that you are living that way, and there is all the time the tendency of explaining to them how good we are. That's why Gurdjieff talks so many times about self-love and conceit and vanity because that's exactly what is in the way for further growth. It is tolerated to some extent in ordinary life, and subjectively it's quite all right to be a little vain. You might say everybody else is, and the acceptance is that, 'Oh, well, it doesn't matter. We know better. He talks a little too much, but it doesn't matter because he's harmful--harmless, and therefore, I don't have to argue about it. Maybe he was a little wrong, and maybe tomorrow he was (will be) wrong on the other side, and maybe I'm wrong too every once in a while.' And that is exactly what we do. We equalize our behavior forms because then we are not hurt by them and then they can be understood, and we can keep on living. We say, of course, we can keep on sleeping because it is not a reality. Why is it needed for some people to have Absolute Truth? But, you see, you cannot explain that either. What is it in a scientist that he wants the truth, that he is not satisfied with any kind of interpretation of someone else; he wants to find what is the truth for him. In that sense when it comes to a development of one's inner life, all of us are scientists trying to discover the truth of oneself within. And what makes one

even interested in trying to go and travel over a road which is filled with obstacles when there are difficulties to overcome? There is constantly an aim: 'I want to find the truth,' and then, of course, there's a cliché, one says 'because the truth will set me free.' I want the truth; it's still questionable if I can face it. But if I say 'I want to be free,' do I realize that I am bound?

This is exactly the reason that this kind of Work is placed in a subjective world because what we have to find out first for oneself is the fact that we are bound, that we are bound by our own manifestations and limited to an expression of a manifestation, including talking, that we have no language for a feeling, and again only by means of the physical body, that we are dependent (on) and not free from the opinion of others, that we wish to communicate because we are identified with ourselves, and every once in awhile, we really would like to let our hair down in order, so-called, to be understood, but in reality to be admired a little.

And those things are all quite right from a subjective standpoint. We can tolerate that on Earth. One cannot face God with that. One not--cannot face even a higher form of living. One cannot, because of that face one's death, because one knows this, by instinct, and having then a little assumption, perhaps a suspicion that life will not be over after physical death, that then you have fear, 'How will it be when I have to face conditions which are quite foreign to me?' That is why a man, when he grows up, becomes more and more thoughtful. What is happening to his life when he sees

gradually the different parts of the form of himself die off, when he sees that life is not all this there as it used to be, when, of course, what stares him in the face is the knowledge of death; and sometimes having experienced death if--in the existence of many people, not what we call death physically but loss of interest. Repetition of monotony, clichès in all kind of forms, toleration of habits, wanting the mind to conform to certain procedures, acceptance of ordinary conditions of morality as prescribed by law. And those are still satisfactory, almost virtues. But what is, for instance, a little bit of hypocrisy? What is sometimes a little enjoyment over the suffering of someone else? Not always expressing kindness and not to feel sorry, not wishing to apologize when one has made a mistake, to continued wish to be a little better than someone else and to win an argument for one's own satisfaction. Things of that kind creep in. And all of this belongs to ordinary life, and in the midst of all of that, we really dare to talk about something completely different.

One's ordinary life is with oneself in the behavior of the physical body, and in the midst of that I now wish to place Objective values. I live for myself in the community of my own personality, and as long as I can exclude other people, I can have even a community by myself without in the-- any interference and without having to give any accounting. You see, it's a little different in ordinary life when there's a group of people; they have to conform more or less

by the surrounding; but when you want to Work and your own world is you, and that that within this world you become-- discover certain tendencies and characteristics, no one forces you to tell anyone, and then it is a question, how long can you live with them, that is with such things which you know are not right; what is the measure for the rightness; what is the measure, even, for your Conscience; to what extent is your Conscience free if you want to fight for the truth becoming free? What is it for oneself to be free in one's thoughts, that is to have thoughts without associations, to be free from time in one's thoughts, free from anticipation and free from memory, not that they don't function, but the freedom is in an open partnership in which one can leave any time, when there is a gentleman's agreement and it can be gentlemanly permated-terminated.

When I wish to want to live the way I feel that sometimes I can and it is required, and my Conscience starts to talk a little, and I can hear it, then I face the world of myself first and then the world which includes other people, in a different way. When I then say 'I wish to pray,' it means I want to strengthen my Conscience; I want to know and to learn how to Work; I want to be stimulated by people who can remind me. I don't want an accomplishment and a finish of a task; I want a task which remains reminding me of something entirely different than the finish of a task. It has to be me doing a task for the sake of profitting by doing it and not by accomplishing the task as an end. This one can do, of course, in the midst of the ordinary world if you happen to

think about it and if there is enough wish to overcome the ordinary momentum of the inertia or the way energy is going, as usual, every once in awhile to call a halt to it and to say 'you're not going in this direction now, I want something for something of myself which I consider more important because, you see, the way I now spend my energy is mostly only for my lifetime on Earth. I mean there is no doubt. And I want to take a little bit of my Life energy as a force to try to create something that has permanency.' You can say it's a very stupid idea that it comes to one that one wants to have permanency of existence. One does not wish to believe in death because death, after all, is only a negation, so I don't want to give it value. I want the continuation of life as Eternity; if I keep on thinking about that, I must come to that conclusion because there is no other way out. If I say my Life dies when I die I'm stupid because I don't understand Life at all. But when I say that what I now have is not permanent it will also die when I die then I wish for something that can contain this force and then be you might say with me in a different kind of a form obviously because the material form does not belong to a region where I think I would go but there is no objection to wish to go there and also to have a belief in the existence of it.

But for that I must prepare during the time that I'm now alive, during the time that I now say 'I'm conscious,' during the time of my life that I still can think and feel, and that I still can consider what is the reason of privacy

in my inner life; and why do I wish it at times to be alone, but why at times, do I wish to communicate to something that is higher than I am. And it is so simple; I want affirmation that I'm on the right road, that I don't waste my time, that I hope, I wish that very much, that somehow or other it will be communicated to me that you are doing all right, go ahead, continue, so that that assurance will give me more strength. It is like that sometimes; it is as if that what one aims at and which is in the direction of freedom from the Earth, that that is acceptable and also encouraged and that many times one can have this kind of a result for oneself when one's Conscience is touched, and without being able to explain why there happens to be an intuitive knowledge, that that kind of a conscientious hunch that one then feels more than one can explain, nevertheless becomes truthful, as if it is like a voice which tells one, and perhaps as a voice comes from those who have more knowledge and who can, at times, be present to one, and perhaps even guide one, those who have died and those who were near and dear to one, those who during their lifetime and you knowing them established a relationship which was sometimes expressed in words, sometimes in a different way as deeds, sometimes as thoughts which one could feel, and then they, also subject to the same rules as one is oneself, that they then go over into a different kind of a realm, and dependent entirely on their particular Karma, whatever they have fought for and got loose from and whatever still may have to be overcome in their so-called more

permanency of Life, that they then somehow remember.

Perhaps it is possible that there is a kind of a memory which is not dependent entirely on mental functions. We touch on such things in talking about extra-sensory perceptions because all we know at the present, really, is that what is through senses, and we get knowledge. But extra-sensory indicates that this is a different way of the acquisition of knowledge, and that then one can assume that such persons, friends, close acquaintances, those who still care and perhaps remember may at times be present to a person who honestly and sincerely struggles to discover the truth, and for the sake of freedom, and not for any other reason, wants to become what he ought to be and what Gurdjieff would call a 'Harmonious Man', in which his Conscience and his Consciousness are in equilibrium, within him, so that as a result such a man, having a Will to be able to do whatever is required, that then such persons are helped on the road to become free, and that every once in awhile there is an indication, something that is being told, and which then is, you might say, perceived, not knowing where it came from but nevertheless registering within oneself and giving a knowledge, 'you ought to do this or, perhaps, something else,' and always ending with, 'I am with you.'

It depends every once in awhile what one has experienced. And sometimes the language of experience is not always under-

stood by someone else, but it is exactly the same that the language of one's inner life is also, many times, a closed book, even if one wishes those people to whom one really wants to communicate, even if one wishes to count them as your friends and you have high expectations, don't ever be dismayed because it's not up to them to understand you; it is up to yourself to know what you are, and that the understanding for a person will be translated into solidity within himself, from where he then can operate and face the world and not be touched by those things that will close him up, but that he innerly can remain open and outerly only closes the door when it is necessary.

I hope you have a good week-end. Try to remember, or ask yourself the question 'what is the value of my life?' And if it has any value, how long will it last and if I'm afraid that also that as Life and as value will finish, then the question is 'how can I maintain it, and how can I make it more permanent, not all the time subject to the laws of the Earth, which, in the end, are destructive, but that my wish is that with the understanding of my Work as a hypothesis, it might give me at certain times and ultimately permanently and continuously, the insight of the axiomatic truth of His Endlessness existing and being the One Universal Entity which is Omnipresent, Omniscient and Omnipotent.'

Have a good Saturday and Sunday.

END TAPE

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